1:Redfield E-5 (1926-1927) 1930
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Tepoztlán. Almost invariably there are earrings, often of gold (S. *aretes;* N. *areteztin*), and a short string of beads, most commonly red seeds (N. *corales;* N. *coraleztin*). Except when walking long distances, when sandals may be worn, or when in city dress, which includes shoes, the feet are bare. The only overgarment is the *rebozo* (N. *payo*), a sort of shawl worn over the head and upper body; one end is drawn across the breast and thrown back over the left shoulder. This is the characteristically Mexican garment worn almost everywhere and by every class except the highest. The *rebozo*, like the *zarape*, is a post-Conquest development, but unlike the *zarape* it has no Indian progenitor. It probably represents a cheaper and more practical modification of the Spanish *mantilla* by the working Indian woman; and it had already taken its form by the end of the sixteenth century.[1]

Many women possess, for Sunday costume, a one-piece dress of finer material. This is nearly always white, with a flounced skirt, and ornamented with pink or blue ribbons.

No woman ever wears a hat except when a man's hat is worn for work in the fields or traveling in the sun. When sitting in the sun a woman may wind the *rebozo* on her head like a turban, but the real turban headdress frequently found in Southern Mexico is absent. The hair is worn in two braids, or, particularly by girls and young women, in a single braid. No cos-

[1] José de J. Nuñez y Dominguez, *El rebozo*. Mexico: Departamento Editorial de la Dirección General de las Bellas Artes, 1917.

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821 776 [172] [301] them from the sky. They covet gold; now that the rains have begun and the voices of the *ahuahque* are frequently heard, women who most fear them take off their gold earrings for fear that the *ahuahque* might strike them dead so as to take the jewels.

243 [221] People are busy now, and contented. There is work for all the men in the *milpas*. The ground is prepared with a wooden plow. For new-broken or very stony earth there are a few steel plowshares. Oxen, less commonly horses or mules, draw the plow. By now the corn is a foot high up at San Juan, but in Tepoztlán a hotter sun demands that the maize be planted after the rains have come. By the middle of June most of the *milpas* are planted. At San Juan the grain is [184] dropped into holes made with a pointed stick. In Tepoztlán it is dribbled along in furrows; afterward the earth is heaped up around the young plant with the *coa*, the flat hoe with a curved blade.

*796 [533] *June 15.*—The *chirimía* plays on the roof of the Templo Mayor because tomorrow is the *fiesta* of Corpus Christi.

[430] [484] *In May or June.*—This is the day of the *fiesta* of Corpus Christi, *Jueves de corpos*. Some go to Yautepec or to Cuernavaca to buy little *burros* made of straw bearing crates of fruits and sweets.

[776] *July 22.*—This is the day of the *fiesta* of the hamlet of Amatlán. (This is the saint day of Mary Magdalene, patron of this village.)

[535] *July 25.*—This is the day of the *fiesta* of the village of Santiago. *Los Apaches* dance at both these *fiestas*.